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No. 91.—Window from the south side wall of Louth Abbey, which was probably erected in the fifteenth century.

No. 92.—View, looking N. W., of a small stone-roofed building, close to the Abbey of Louth, county of Louth. I am disposed to regard this as the granary of the abbey, and therefore a feature quite unusual in the monastic remains in this country.

No. 93.—Plan of the basement and upper floor of the granary of the Abbey of Louth, county of Louth. The lower room is arched, having the doorway in the west gable, and a wide splayed window in the east. In the N. E. angle there is a flight of winding steps, leading to the room under the roof. A small loop in the east gable lighted the upper portion of these stairs.

No. 94.—East window of Kilronan old church, near Clonmel, county of Tipperary. Its date may be the fifteenth century.

No. 95.—East window of Derrylorm old church, county of Derry, of the most debased style of the latter part of the fifteenth or the beginning of the sixteenth century.

The Rev. WILLIAM REEVES, D. D., read a paper—

ON SOME ECCLESIASTICAL BELLS IN THE COLLECTION OF THE LORD PRIMATE.

ABOUT thirty years ago, the Rev. Marcus Gervais Beresford, then Vicar of Drung and Larah, in the county of Cavan, purchased from a man called Keleher two articles of great antiquarian interest, which conjointly bore the name of the *Clog Mogue*, or Bell of St. Mogue. One of them was the principal surviving fragment of an extremely ancient Irish bell which had been disintegrated by the dint of corrosion; and the other, the mutilated and partly dismantled cover or shrine which at an early period had been made for the same bell.

The man Keleher had to wife the daughter of a Magoveran,\* the last in the male line of a long succession of hereditary keepers of this bell, whose abode was among the Slieve-an-Eirin mountains, to the north-east, between Templeport and Fenagh.

While this line of the Magoverans were to the fore, they kept the bell carefully rolled up in rags, and only exposed it when it was required in the parish of Templeport or the neighbourhood for the purpose of administering oaths upon, or of giving additional sanction to social compacts; but when the Magoverans died out, and it passed into new hands, it acquired a marketable character, of which the collector availed himself, and obtained it at a price.

The local tradition regarding the bell and its origin was to the following effect, as narrated by an intelligent schoolmaster, who lived

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\* The name Magoveran, or Magauran, as it is sometimes written, is in Irish Mac Samhradhain, "Son of Samhradhan." It was a patronymic derived from Samhradhan, twelfth in descent from Eochaidh, whose posterity, Ceallach Eachðach, "Family of Eochaidh," occupied and gave name to the district now known as the barony of Tullyhaw, in the county of Cavan. From the year 1220 out, the Mac Samhradhains, or Magaurans, often appear in the "Annals of the Four Masters" as chieftains of Tullyhaw.

about the time of its transfer in the neighbourhood of Templeport church:—

St. Kilian (as Caillin is sometimes locally called) had at Fenagh a herd of oxen, which on a certain night strayed from their pastures, and in the morning were no where to be seen by the owner. Guided by inspiration, or led by an unseen hand, the saint in his search after them arrived at the shore of Templeport Lake, where they were found, gazing earnestly towards the middle of the lake, and motionless, like dogs when setting game. The saint inquired if anything strange or unusual had happened the night before; and he was told that a travelling woman, a perfect stranger, had sought shelter at an early part of the night, and had been conveyed across to the island in the lake, where she had been safely delivered of a son; and that while in labour she had caught hold of the bed-post, which presently threw down roots into the floor, and shot out branches upwards, that protruded through the roof of the house. St. Kilian ordered the boat to be put over to him, that he might cross to the island, and baptize the child. The woman of the house made answer, that the boat was not at hand, as her goodman had gone a fishing to a distant part of the lake. Whereupon the saint, *as well became him*, devoutly prayed that the man might never more set his foot on land. He next inquired if there was anything in the house upon which the child might be floated across to him; to which the woman replied that the only flat article in the house upon which the infant could be laid was a flag in the kitchen, that was used as a hearthstone. The saint ordered her to fetch it to the water-edge. The woman said she could not lift it, and that, if she did, it would serve to drown the babe. "Try it," said the saint. She did so, and, to her utter surprise, carried it as if it was a bit of board to the desired place; she laid it on the water; lo! it floated; she brought out the child, and laid him upon the dry surface; the wind arose, and, with steady but gentle impulse, bore the buoyant flagstone to the opposite bank; while the same wind, which here was but a zephyr, raged as a storm elsewhere over the face of the lake, overtook the fisherman in an unguarded moment, capsized his boat, and committed him to a watery grave, as the saint had prayed. This swimming flagstone was for ages preserved at Templeport, and was employed as a boat to ferry over dead bodies to the island for interment; till one day a young man and woman, who happened to cross over on it, were guilty of some indiscretion in the transit, when the flag snapped in two, and one half of it sank, helping to drown the inconsiderate couple; while the other half, of its own accord, floated away to the shore near Templeport church. This half remained there for ages after; and people who had suffered injury at their neighbours' hands used to go to it, and, having diligently swept it, place a piece of silver on it; then pray bad prayers against their enemies; and so sure as they did, death or some other grievous calamity overtook the offender before twelve months were out.

But to return to the child. The saint awaited his arrival, took him up in his arms, and baptized with every mark of respect and veneration, giving him the name of Aedh, then replaced him upon the flag, and gave

it a gentle push, and the child was sent back to his mother as he had come, with this difference, that at his right side was found resting on the slab a consecrated bell, which bell, after its employment in his maturer years, he left in the parish; and it was transmitted from erenach to erenach till the times grew bad, and their lands were lost, and the poor Magoverans their representatives died out, and the Vicar of Drung got possession of it; and that Vicar, as Lord Primate, allowed the Secretary of the Academy to exhibit it *in memoriam*, and also supplied him with this contribution towards a history of the vicissitudes of noble bells.

This tradition closely resembles the legend in the "Martyrology of Donegal," only that it places the birth of St. Mogue at Templeport Lake, instead of Brackley or Prospect Lake, which lies to the north-west in the same parish:—

"Jan. 31.—Maedhog, B. of Fearn. Aedh was his first name. He was of the race of Colla Uais, monarch of Erin. Eithne was the name of his mother, of the race of Amhalgaidh, son of Fiachra, son of Eochaидh Muighmedhoin. Among his first miracles was the flagstone upon which he was brought to be baptized, upon which people used to be ferried out and in, just as in every other boat, to the island in the lake on which he was born. Of his miracles, also, was that the spinster's distaff, which was in the hand of Maedhog's mother, Eithne, when she was bringing him forth, which was a withered hard stick of hazel, grew up with leaves and blossoms, and afterwards with goodly fruit; and this hazel is still in existence\* as a green tree, without decay or withering, producing nuts every year in Inis-Breachmaighe, &c. A. D. 624 was the date when he resigned his spirit to heaven."†

The bell was of iron. Three fragments remain, two of which are attached to the inside of the case, and the third is a flat piece, of irregular form, which originally was part of the front or back. The case is of copper, and was ornamented with silver plated bands, which were attached along the margins. On the front were two small figures, also plated with silver. One of these is wanting, but that which remains represents a habited ecclesiastic, holding a book at his breast. The case, which was probably a handsome object in its day, is very much injured, and now chiefly interesting as a curiosity. Its dimensions are:—Height, 6 inches; breadth at top,  $5\frac{1}{2}$  inches; breadth at bottom, 7 inches; depth at bottom,  $5\frac{1}{2}$  inches.

No. 2.—*The Clog-na-fullah.*

This bell, whose name signifies the "bell of blood," in allusion to some tradition or supposed powers of retribution, was believed to have been one of the fifty consecrated bells which St. Patrick bestowed upon the Connaught churches. It had been kept for some time in Fenagh, and afterwards at Mohill, and the custodees were a family of the O'Rorkes.

It was employed for the administering of oaths, as also for the reco-

\* 19 April, 1630.

† "Martyrology of Donegal," p. 33.

very of lost property. For this purpose it used to be hired out by the keepers under the following terms:—The borrower, before it was committed to him, paid down a certain fee in silver; he then took an oath on the bell that he would safely return it within a certain time, and that while in his possession it should never touch the ground, or pass out of human hands. In consequence, it was customary for the person who borrowed it, when he required to be disengaged, to place it in the hands of a second person, and so on; and when night came, the family used to sit up, or the neighbours to be collected as at a wake, so that when one was tired holding it, another might relieve him, and thus fulfil, till the period of the loan had expired, the terms of the oath, that it was never to pass out of the hand of man.

The Primate purchased it, some twenty-three years ago, from one of the O'Rorkes, whose wants, coupled with the declining veneration for the article, led him to dispose of it.

Dimensions:—Height, 10 inches; breadth at shoulders, 5 inches; breadth at mouth,  $7\frac{1}{2}$  inches; depth at top,  $2\frac{1}{4}$  inches; depth at mouth,  $4\frac{3}{4}$  inches. Material:—Iron, much corroded.

No. 3.—*The Barry Gariagh.*

This bell was bought by the Primate, from a pedlar, at his own gate, when rector of D-um. It had been obtained somewhere in Connaught, by this itinerant dealer, during the famine year, when hunger severed many strong ties. It bore the name of the Barry Gariagh; and, if I be allowed a conjecture, I would conclude from the name that it was a bell belonging to St. Berach, of Termonbarry, in the county of Roscommon, and that it is the one which is said, in his Life, to have been given to him by Dagæus, the artificer: “Igitur discedenti (S. Beracho) baculum seu pedum dedit, quod Hibernice Bacullh-gearr, id est, baculus brevis; et cymbalum, quod Clog-beraigh; id est, tintinnabulum Berachi vocatur, quod Cluan-dalachia usque in hodiernum diem asservatur.”\*

Dimensions.—Height, 7 in.; width of mouth, 7 in.; depth ditto,  $4\frac{3}{4}$  in.; breadth of shoulders,  $3\frac{3}{4}$  in.; height of handle,  $1\frac{1}{2}$  in.; span of handle,  $2\frac{1}{2}$  in. Material:—Bronze, cast.

No. 4.

This bell is of bronze, and belonged to one of the old churches in the county of Monaghan, the name of which I have not been able to ascertain. But it was sold lately at Monaghan, among the effects of a medical man, who was an extensive collector, and a large portion of whose Irish antiquities have passed into the possession of the Lord Primate.

Dimensions:—Height,  $7\frac{1}{2}$  in.; breadth of shoulders,  $3\frac{1}{2}$  in.; breadth at mouth,  $6\frac{1}{4}$  in.; depth at mouth, 5 in.

No. 5.—*Clog-na-righ.*

I take this opportunity of exhibiting also a drawing† of the famous

\* Colgan, Suppl. Vit. S. Berachi, 15 Feb., “Act. SS.,” p. 345a.

† Copied from an exact drawing of the original by the late Myles J. O'Reilly, made in November, 1830.

Clog-na-righ, or “Bell of the kings,” of which such honourable mention is made in the Book of Fenagh, and which derived its title from the belief that it had been used in early times as a cup for the baptism of kings. Its form is circular, and resembles an inverted goblet. In shape and pattern it is unlike other ecclesiastical bells, and would lead one to suppose that it was of a comparatively modern date, were it not for the early mention of it in the Book of Fenagh, and the Irish Annals, at the year 1244.

It is stated in the Book of Fenagh,\* that St. Patrick gave this bell to St. Caillin, and that it was possessed of many wonderful powers, and was called Clog-na-righ, because it was the vessel which contained the water with which several Irish kings were baptized.

A layman was not allowed to carry this bell; and the kings who were baptized out of it were obliged to pay it certain dues when carried to them by twelve clergymen. If they refused to pay those dues, its clergy fasted, and the bell was rung, when plague, war, and other calamities were the consequence in their territories.

The bell still exists, and is preserved in the chapel at Foxfield, near Fenagh, county of Leitrim. It is regarded there as a sacred relic, and held in much veneration. It is formed of thin brass, about an eighth of an inch thick, which appears to have been cast, and probably afterwards hammered, the substance being rather soft and malleable. The upper part is ornamented with a thin cap of similar brass, and the thickness of a worn shilling, perforated in four compartments of net and figure work, each differing somewhat from the others. This cap is riveted to the bell with small brass rivets. A stronger piece of similar brass, attached by stronger rivets, stands up from the head of the bell, and is embraced by a flat plate on each side of the substance of the iron axle, which is transversely riveted through the strong piece of brass.

The axle abovementioned is  $8\frac{1}{2}$  inches long, the two ends for about  $1\frac{1}{2}$  inch are rounded into gudgeons, which worked in some frame or rest in which the bell was placed. At right angles horizontally extends an arm or lever,  $6\frac{1}{2}$  inches long, bending a little upwards, and turned round at the end so as to form an eye, in which is an iron ring for the cord by which the bell could be sounded in its fixed position.

This iron axle and arm, though manifestly very ancient, appear more modern than the bell, which would seem, from its small size, to have been intended for the hand. The clapper or tongue is of iron; and that part of the knob at the end of it which comes in contact with the edge of the bell in striking is so very much worn by use and rust that it proves great antiquity. The bell thus consists, in its present state, of three distinct pieces of brass and three of iron, of which the ring is one. The liquid contents of the bell are  $1\frac{1}{2}$  pint; the gross weight of iron and brass, 1 lb. avoirdupoise.†

In connexion with the first bell in the above list, Dr. Reeves read the following memoir of

\* Fol. 28 *aa.*

† Letter of M. J. O'Reilly, in “Ordnance Survey Correspondence, Cavan and Leitrim,” p. 190.

St. MOEDOC, *vulgarly called St. MOGUE.*

The simple form of this name is *Geðh*<sup>1</sup> or *Geðh*, which signifies “fire,”<sup>2</sup> and, when borrowed into other languages, becomes *Aeda*,<sup>3</sup> *Aidus*,<sup>4</sup> *Aiduus*,<sup>5</sup> *Aeleus*,<sup>6</sup> *Edus*,<sup>7</sup> *Hugh*.<sup>8</sup> With the diminutive termination *an*, it becomes *Geðhan*,<sup>9</sup> modified into *Aedan*,<sup>10</sup> *Aedanus*,<sup>11</sup> *Aidanus*,<sup>12</sup> *Edanus*,<sup>13</sup> *Aidan*.<sup>14</sup> The same root, when *mo*, “my,” is prefixed, and the syllable *oc* or *oð*, denoting “little” or “dear,” is suffixed,<sup>15</sup> assumes the form *Mo-geðh-oð*, which is contracted into *Moedoc*,<sup>16</sup> and, according to the ordinary changes, becomes *Maeðoc*,<sup>17</sup> *Maeðoċċ*,<sup>18</sup> *Maoðhoð*,<sup>19</sup> in Latin *Modocus*,<sup>20</sup> *Maidocus*,<sup>21</sup> and in English

<sup>1</sup> *Felire* of Aengus, Jan. 31. *Martyrology* of Tamhlaet, Jan. 31.

<sup>2</sup> “*Aodh vel Oedh, quod ignem denotat*,” Colgan, *Trias Thaum.*, p. 176 *a n.* 72.

<sup>3</sup> “In Hibernia natale Sancti Aedae.” *Calendar* of Drummond Missal, Jan. 31.

<sup>4</sup> Title of Life by John of Tinmouth, in Capgrave’s *Legenda Aurea*, which says, “Sanctus iste in vita S. David Aidanus vocatur, in vita vero sua Aidus dicitur, et apud Meneviam in ecclesia S. David appellatur Moedoc quod est Hibernicum,” fol. 4 *ba*. So also the Cotton MS. *Tiber*. E. i. (Brit. Mus.), *Tanner* MS. 15 (Bodleian Libr.).

<sup>5</sup> Cotton MS. *Vesp.* A. 14, printed in Rees’s *Lives of the Cambro-British Saints*, pp. 233–250. See T. Duffus Hardy’s *Descriptive Catalogue of Manuscripts, &c.*, vol. i., p. 188.

<sup>6</sup> Fleming, *Collectanea*, p. 431 *a*.

<sup>7</sup> *Vita S. Edi*, MS. *Trin. Coll. Dubl.*, E. 3, 11, fol. 110, *bb*.

<sup>8</sup> So the name *Aedh* is generally rendered by Duard Mac Firbis and Connell Magoghan in their respective translations of the *Annals of Ulster* and of *Clonmacnois*.

<sup>9</sup> *Borumha Laighen*.

<sup>10</sup> *Aedan Foedog* is the Welsh name for this saint. Rees, *Essay on the Welsh Saints*, p. 227. The founder of Lindisfarne is called *Aedan* by Bede, *Hist. Ec.* iii., 5.

<sup>11</sup> “*Ædanus qui vulgo appellatur Moedoc*,” *Vit.* in *Cod. Kilkenn.* apud Colgan, *Actt. SS.*, p. 208 *a*. “*Aedanus alias Moedocus*,” *Cod. Salmant.*, fol. 133. “*Aedanus scilicet Moedoc*,” *Vit. S. Molassii* ap. Colgan, *Actt. SS.* p. 222 *a*. “*Maidoc qui et Aedanus*,” *Vit. S. Moluæ*, cap. 40, ap. Fleming, *Collectan.*, p. 376 *a*. “*Ædanus episcopus*,” *MS. ap. Ussher, Works*, vol. vi., p. 479.

<sup>12</sup> *Vita S. Findani*, cap. 10, ap. *Goldast. Rer. Alemann.*, p. 222. “*Maidoc qui et Aidanus ab infantia*.” “*S. Aidanus monasterio quod Hibernensi lingua Guernin [Ferna] vocatur*.” *Ricemarch Vit. S. David*, ap. Rees, *Lives of Cambro-Brit. SS.*, pp. 130, 133. Bede sometimes writes the name of *Ædan* of Lindisfarne *Aidanus*. *Hist. Ec.* iii., 14, 25, 26.

<sup>13</sup> *Vita S. Edani*, *Cod. Marsh.*, fol. 51 *b*. *Obits of Christ Church*, p. xlvi. Harris’ *Ware’s Works*, i. p. 436.

<sup>14</sup> The form used by Protestants in Leinster. See O’Donovan, *Irish Topogr. Poems*, *Introd.* p. 57; *Four Masters*, vol. i., p. 247, note *v*.

<sup>15</sup> A very satisfactory explanation of the changes in Irish proper names by these additions is given by Colgan in his *Acta Sanctor.*, pp. 71 *a n.* 2, 216 *a n.* 5, and *Trias Thaum.*, pp. 175 *b n.* 54, 188 *a n.* 122.

<sup>16</sup> Passim in *Vit. ap. Colgan, Actt. SS.*, p. 208–215. *Moedoc*. *i. Geð*. *i. Moedoc*, “*Moedoc* *i. Aed* *i. Ead* *i. Moedoc*,” *Schol. in Felire*, Jan. 31. *Annal. Buell.* 600.

<sup>17</sup> *Aengus de Matrib. SS. Hib.*; *Naeimhseñchas*; *Tighernach*, an. 625.

<sup>18</sup> *Mildeboċċ*, *pepna epproc epibē*. *Gob a cēd qinn*, ‘*Maedocce, he was bishop of Ferna. Aedh was his first name.*’ *Marianus Gorman*, Jan. 31.

<sup>19</sup> *Annals of the Four Mast.* an. 624. *Martyrology of Donegal*, Jan. 31, p. 32.

<sup>20</sup> *Breviarium Aberdonense*, *Calendar*. *Prid. Kl. Feb.*; *Propr. Sanctor.*, *Pars Hyemal.*, fol. 45 *ba*. *Registrum Episcopat. Aberdonen.*, vol. ii., p. 3. *Martyrology of Aberdeen* ap. *Proceedings of the Soc. Antiq. of Scotland*, vol. ii., p. 261.

<sup>21</sup> *Giraldus Cambrensis*, *Topogr. Hib.* ii., 47 (Ed. Camden, p. 732). *Vita S. Senani ap. Colgan, Actt. SS.*, p. 532 *b*.

*Maidoc*<sup>22</sup> *Modoche*,<sup>23</sup> *Modock*,<sup>24</sup> *Madoes*,<sup>25</sup> *Mogue*.<sup>26</sup> By this process, two names so dissimilar in sound as *Eh* and *Mogue* are proved to be identical.

S. Moedoc was born, about the year 555, at Inis-Breaghmuigh,<sup>27</sup> a small island in a lake, in the territory of East Breffny,<sup>28</sup> which then belonged to Connacht, but is now reckoned in the province of Ulster, as part of the county of Cavan. His father's name was Sedna, and he was descended from Colla Uais,<sup>29</sup> the ancestor of several clans of the Airghialla, and among them of the Fer Luirg, to which St. Moedoc is said by Ængus to have more immediately belonged.<sup>30</sup> His mother, Ethne, was of the race of Amhalgaidh, whose descendants gave name to Tirawley, in the county of Mayo. While yet a little boy, he was delivered as a hostage by the Hy Briuin, of whose territory he was a native, to Ainmire, king of Ireland, who ascended the throne in 568,<sup>31</sup> and reigned three years. Having returned after a short detention, he became a diligent student, in company with Laserian or Molaisse, the subsequent founder of Devenish. Desiring to fly the honour which awaited him at home, he was preparing to depart, but Aedh Finn, the king of the Hy-Briuin, opposed the project, and was only induced to acquiesce by the promise of spiritual blessings. Thence Moedoc removed to Leinster, and from that passed over to St. David's monastery of Kill-muine, in Wales. Here he lived for some years in great sanctity, and rose so highly in the esteem of his master, that his history became interwoven with that of Menevia; and his abode in Bri-

COLLA UAIS,  
 King of Ireland, A.D. 336,  
 |  
 Eochaidh,  
 |  
 Earc,  
 |  
 Cairthenn,  
 |  
 Muiredhach,  
 |  
 Amhalgaidh,  
 |  
 Feradhach,  
 |  
 Earc,  
 |  
 Sedna = Ethne,  
 |  
 Moedoc.

<sup>22</sup> Alban Butler, *Lives of the Saints*, Jan. 31.

<sup>23</sup> King, *Calendar of Scotland*, Jan. 31.

<sup>24</sup> T. Innes, *Civil and Eccles. Hist. of Scotland*, p. 161.

<sup>25</sup> His parish in Perthshire is called *St. Madoes*, formerly *St. Madois*. *New. Stat. Account*, vol. x., p. 607.

<sup>26</sup> The vulgar pronunciation of the name in the counties of Wexford and Cavan.

<sup>27</sup> Now Brackley island, in a lake of the same name. See his *Irish Churches*, No. 3, *infra*.

<sup>28</sup> In Hy Briuin Breiffne, the eastern portion of which, now the county of Cavan, was the territory of O'Reilly; the western, now the county of Leitrim, that of O'Rourke. The race derived its name from Brian, son of Eochaidh Muighmedhoen, through Duach Galach.

<sup>29</sup> His pedigree, with some variations, is given in the Naemsenchus, in the Book of Lecan, fol. 39 *ac*; MacFirbis's *Geneal. MS.*, pp. 361*c*, 714 *a*; O'Flaherty's *Ogyg.*, p. 362. Colgan gives two lines, which also vary, namely, one from Cormac and Maguir, and another from his *Menelogium Genealogicum*, *Actt. SS.*, p. 222 *b*.

<sup>30</sup> "Aedh of Ferns, i. e. Moedoc, of the men of Lurg, on Loch Erne." Now the barony of Lurg, in the north of the county of Fermanagh. See *Reeves's Eccles. Ant.*, p. 293.

<sup>31</sup> *Reeves's Adamnan's Life of St. Columba*, p. 32, note *a*.

tain is not only related in his own acts, but in those of St. David and St. Cadoc. Returning with a company of Irish students to his native country, he landed in Hy-Ceinnselach, now the county of Wexford, where he founded a church. Being desirous to choose, according to the custom of the day, an *annchara*, or spiritual director, he crossed over, and consulted St. David; at whose instance he fixed upon St. Molua, of Clonfertmulloe.

We next find him at a port in Hy-Ceinnselach, called Ard-ladhrann, where he founded a church, thence he proceeded to the Deise, now Decies, in the county of Waterford, where he founded a church, called Desert Nairbre; here, among other monastic appendages, he erected a mill. After some time, returning to Hy-Ceinnselach, he founded the church of Cluain Dicholla, or Cluain-mor. While here, the territory was invaded by Aedh, son of Ainmire, the monarch of Ireland; but through the intervention of Moedoc, he was induced to withdraw his troops. Subsequently, when he renewed hostilities, he was met by Brandubh, the king of Leinster, and slain at the battle of Dunbolg, in 598. This Brandubh is said to have been half brother of Moedoc, and his success is attributed to the saint's interference.<sup>32</sup> After this, king Brandubh fell sick, and, having been restored to health, bestowed on St. Moedoc a tract, called Fearna, or "Alder-ground," wherein the saint should erect his principal church, and whose cemetery should be the resting-place of himself and his people. On its completion, a synod of the Leinstermen was called together by the king, both of laity and clerics; and Moedoc having been consecrated their bishop, it was ordained that henceforth the primacy of the Lagenians should be fixed in the see of Moedoc at Ferns. St. David<sup>33</sup> having expressed a wish that Moedoc should come and receive his blessing before he died, the saint once more paid a visit to Britain. Some time after his return, he travelled southwards to the territory of Hy-Conaill-Gabhra,<sup>34</sup> in Munster; and here he founded a monastery, called Cluain-claidheach.<sup>35</sup> In 605, king Brandubh was slain by Saran, the erenach of Templeshanbo, and was buried at Ferns. St. Moedoc grieved bitterly for him, and cursed the hand that slew him. Among St. Moedoc's contemporaries and friends, his life mentions St. Columba, St. Munna of Taghmon, and St. Mochua of Lothra. Having founded many churches,<sup>36</sup> and acquired a high reputation for sanctity, he died on the 31st of January, in the year 625.<sup>37</sup>

<sup>32</sup> See the tale *Boramha Laighean*, cited in O'Donovan's "Annals of the Four Masters," at the year 594, vol. i., p. 218.

<sup>33</sup> He died after the middle of the sixth century.

<sup>34</sup> Now the baronies of Connello, in the county of Limerick.

<sup>35</sup> See his "Irish Churches," No. 7 *infra*.

<sup>36</sup> He is the patron saint of the diocese of Ferns, as also of the barony of Lurg, in Fermanagh, and the territory of Breiffne, in the west. In the latter he was especially claimed by the great families of O'Reilly and O'Rourke.

<sup>37</sup> This is according to Tighearnach, who has *Moedoic Ferna quies*. The Annals of Ulster, at 624, have *Moedoic Ferna quierit*. The Annals of Boyle, at 600, have *Moedoc Ferna quievit*. The "Four Masters" place his death at 624.

We have no record of his visiting Scotland, although his memory was vividly preserved in that country. The Breviary of Aberdeen notices him, in the Proprium Sanctorum,<sup>38</sup> at Jan. 31, as "Sanctus Modocus epyscopus et confessor eximus apud Kilmadok," but despatches his commemoration with a short collect. Adam King antedates his existence by no less than 200 years, observing, at his day, "S. Modoche bishop in Scotland under Crathlintus, king, 328." Dempster follows in the same track, calling him *Medothus*, and adding some particulars, which never had any existence except in his mendacious brain. Camerarius and the Martyrology of Aberdeen merely notice him, at January 31, as of Kilmadok.

The Welsh have a lively recollection of him as Aeddan Foeddog, son of Caw; and it is probably owing to his connexion with St. David that the clergy of Menevia claimed Ferns as a suffragan bishopric of St. David's.<sup>39</sup> Traces of his memory are also retained in Pembrokeshire, as he is the reputed founder of Llanhuadain, or Llawhaden, in that county; and the churches of Nolton and West-Haroldstown are ascribed to him, under the name of Madog. His festival in Wales also is Jan. 31.<sup>40</sup>

Hammer confounds this bishop, under his name of Aidan, with the founder of Lindisfarn; while Chatelain and Alban Butler erroneously refer to him the Acts of S. Mo-maedhog, of May 18, who is commemorated at that day in Lower Britany, under the name of St. De.

#### ST. MOEDOC'S IRISH CHURCHES.

1. FERNS. *Peapna*.—A bishop's see in the county of Wexford. He has been always regarded as the patron saint, under the name *Mogue*, which is a common Christian name among the Roman Catholics, often corrupted to *Moses*. The Protestants employ his other name *Aidan*.

2. DRUMLANE. *Óruim-leacán*.—A parish in the north of the county of Cavan, formerly the head of a rural deanery, and now remarkable on account of its ancient church and round tower.<sup>41</sup> S. Moedoc is the patron of it, but his Life speaks of a monastery as existing there before his birth.<sup>42</sup>

3. TEMPLEPORT. *Teampull an phuipre*.—A parish in the north-west of the county of Cavan. In Brackley Lough, in the north of the parish, is the island of Brackley or Breaghwy, formerly *lnip bpetchmarð*, "Wolf-field Island," where the saint was born.<sup>43</sup> South of this is Templeport Lake, where is *St. Mogue's Island*, with the ruins of his ancient church.<sup>44</sup> His memory is vividly preserved in this parish.

<sup>38</sup> Breviarium Aberdonense, Pars Hyemalis, fol. 45 *ba*.

<sup>39</sup> Ussher's Works, vol. v., p. 113.

<sup>40</sup> Rees, "Welsh Saints," p. 228.

<sup>41</sup> See the drawing in the Ulster Journal of Archæol., vol. v., pp. 110-116.

<sup>42</sup> Life c. 1. Colgan, Act. SS., p. 208 *a*.

<sup>43</sup> Colgan, Acta SS. p. 216 *a*, n. 6, 221 *a*; Martyrology of Donegal, p. 33; O'Donovan on the Four Masters, A. D. 1406, vol. iv., p. 1228.

<sup>44</sup> Ordnance Survey of Cavan, Sheet 13.

4. ROSSINVER. Rop m̄bip.—A parish in the extreme north of the county of Leitrim, where the saint's memory is kept as the patron.

5. KILLYBEG. Caillle bēḡa.—A townland of the parish of Inishmac-saint, in the county of Fermanagh. Here, according to Colgan, was a miraculous stone called *Lac-Maodhoc*, or Maedoc's stone.<sup>45</sup>

6. DYSERT. Oipept Naipb̄e.—A townland in the parish of Ard-more, in the south-east of the county of Waterford.<sup>46</sup>

7. CLONCAGH. Cluain claībeach.—A parish in the territory of Hy-Conaill Gabhra, now the barony of Connello Upper, in the county of Limerick.<sup>47</sup>

8. ARDAMINE. C̄p̄o Laibhann.—A parish in the barony of Ballagh-keen, on the sea coast, in the county of Wexford.

9. CLONMORE. Cluain m̄qp.—A parish in the barony of Bantry, in the centre of the county of Wexford. It was formerly called *Cluain-mor-Dicholla Gairbh*. This is not to be confounded with *Cluain-mor Maedhoe*, which is mentioned in the Annals, and which was so called from another St. Moedhoc, whose day is April 11: his church is Clonmore, in the county of Carlow. Archdall falls into the error of confounding these two saints and their respective churches.<sup>48</sup>

#### ST. MOEDOC'S SCOTCH CHURCHES.

1. KILMADOCK.—A large parish in Menteith, in the south of Perthshire, north-west of Stirling. "The name is believed to signify the Chapel of St. Madock, Madocus, or Modoc, one of the Culdees."<sup>49</sup>

2. ST. MADOES.—A very small parish, in the Carse of Gowrie, south-east of Perth. The name is written in early records *St. Madois*, and is commonly called *Semmiedores* in the district, where are "The stannin stanes o' Semmiedores."<sup>50</sup> There is an ancient monument here called the *St. Madoes Stone*, of which a drawing is given in "The Sculptured Stones of Scotland."<sup>51</sup> The writer in the New Statistical Account rightly conjectures that the parish is called from the patron saint of Kilma-dock, but errs greatly in styling him a "Gallic missionary."<sup>52</sup>

3. BALMADIES.—An estate in the south-east end of the parish of Rescobie, in Forfarshire. The cemetery is at Chapeltown.<sup>53</sup>

<sup>45</sup> Acta Sanctorum, p. 293 a.

<sup>46</sup> Ibid.

<sup>47</sup> Colgan, Acta SS. p. 219 b, n. 37; Archdall, Monasticon, p. 420.

<sup>48</sup> Monasticon Hibernicum, p. 734.

<sup>49</sup> New Statistical Account of Scotland, vol. x., p. 1224. See also the Old Statistical Account, vol. xx., pp. 40-92; Innes, Civil and Ecclesiastical History of Scotland, p. 161.

<sup>50</sup> New Statistical Account, vol. x., pp. 607, 624, 626.

<sup>51</sup> Published by the Spalding Club. See Plates LV., LVI., and Notices of the Plates, p. 16.

<sup>52</sup> Vol. x., p. 608. See Old Statistical Account, vol. iii., p. 568.

<sup>53</sup> Old Statistical Account, vol. xiv., p. 602; New Statistical Account, vol. xi., part 1, p. 607.